

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

VOL. 1.

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No. 32.

NEVER DESPAIR.

(E. S. Waspe.)

Never despair when a trouble o'ertakes thee,
That stirs up emotions long dormant within;
The flood gates of feeling let loose will relieve thee,
And Providence perfect the work they begin.

Never despair when the mist gathers round thee,
Or damp chilling vapours envelop thine head;
The star of thy hope may be gone from before thee—
A clearer and brighter shall come in its stead.

Never despair when a friend frowns upon thee,
When foes roll the tide of their scorn, do not wall;
Stand firm on the platform of truth, and against thee
The forces of error shall never prevail.

Never despair, for they come but to try thee;
The night time of failure, the darkest distress,
Come only to temper thine heart and prepare thee
For higher and nobler and greater success.

Then trust in the triumph of truth, and then from thee
The demon of doubt will fly off to his lair,
Through faith there is One will shower blessings upon thee,
And lift up the head that was bowed in despair.

OUR CONFERENCE PRESIDENTS.

Elder Fletcher Bartlett Hammond.

Environments have as much to do with a man's destiny and character as his lineage. Noble, pure parentage, associated with auspicious surroundings, bid fair to a bright future for any young man. The name of Greece will never grow cold in the minds of men. The name Rome will always picture itself as an iron power, planting the eagles on every hill. The greatness and fame of these two scenes of history are caused from the purity of their founders as well as other existing conditions. Had either of the latter been deficient the renown would have been impaired proportionately. The Emperor Charlemagne possessed natural abilities such as few of the world's characters inherited or acquired; but owing to the lack of propitious circumstances he came and went as some

glowing spark that finds nothing to kindle. Conditions now have been changed. In America there is no royal road to true fame and honor. The way is open to all men of ambition, but it is steep and hard, rough and long and slippery. Only by unwavering perseverance can the heights be reached. Just so is man's futurity in his state hereafter. The way is open, but each soul has its own part to play. Born of pure, thrifty parents, who were noted for their obedience to the advice of God's living oracles, Elder Hammond, the subject of this sketch, inherited qual-



ELDER FLETCHER B. HAMMOND.
President of the East Tennessee Conference.

ification which under discretion would serve necessary for the fulfilment of his creation. He has lived in mortality since September 24, 1876, and spent the first decade of boyhood in Huntsville, Weber county, Utah. Here the towering snow-capped peaks, the sturdy pines and the sleepless waters had their effect upon Fletcher, no less though, that the words which fell from the lips of his mother, as she tenderly told him how he could become good and great.

In 1886, Bishop Hammond, Fletcher's grandfather, was called to move his

family to San Juan county to reclaim the soil and convert the waste places into an abode for man. It was a sacrifice, but blessings are not gained without it.

Thrown out upon the frontier our Elder's experiences were varied, but all served a purpose. He learned to till the soil, throw the lariat, and drill into the bowels of the earth—all in all he became well acquainted with frontier life. He dealt extensively with the Indians, but always gave them his hand of fellowship and in return was sheltered in their wigwams from many a gale, and satisfied his hunger around their fire while on a weary ride. In his younger days Fletcher attended the grammar school and finally took a successful course at the Brigham Young Academy.

Brother Hammond has been in the service of the Lord since August 1897, laboring in Tennessee and North Carolina, where he has occupied positions as canvassing and meteoric Elder, counselor to president and now stands as president over the East Tennessee Conference, where he has the love and support of the noble band of Elders.

President Hammond is energetic and fearless in his advocacy of truth—his future is bright. "I hope that this will not be my last mission abroad, I have come to the conclusion that riches in heaven do not consist in gold and silver, but the salvation of the human family."

History of the Southern States Mission.

The new year of 1885 commenced in peace. President Morgan visited the Mission, leaving Elder Roberts home for a much needed rest. During January a company of Saints was made up to leave for the west next month.

In February a circular letter was issued to the Elders, containing general information and counsel, putting special stress upon the propriety of keeping away from protracted meetings, as there was a tendency with them to incite mob violence.

A company of Saints met at Chattanooga on the 19th and made a safe journey to Zion.

In Putnam county, Tennessee, Elders J. F. Miller and George Wilson were engaged in aiding some Saints to prepare for emigration. On the night of the 14th, while Elder Wilson was alone, he was

rudely disturbed by a large mob of men, who came to the door and wanted to see the "Mormon Elders." Elder Wilson boldly faced them, though he knew by their conduct that they were determined to do some devilish deed. They inquired for Elder Miller; failing to determine his whereabouts, a number of the gang went in search of him, while the remainder took Elder Wilson into the woods, where they discussed what to do with him.

While engaged in parleying a pistol was accidentally discharged by one of the mob, the ball taking effect in the leg of another, a bailiff, quite seriously wounding him. After caring for the wounded mobber the lawless ruffians secured the Elder fast and administered twenty lashes upon his back. After turning him loose they demanded that he should leave the state within thirty days.

Elder Miller narrowly escaped being whipped. When he was returning to Brother Rutledge's he passed near the mob, but by the bravery of Sisters Rutledge and Lambert he was met by them in the woods and warned of the danger, for the mob were still hunting for him. He immediately sought safety and escaped the wrath of the mobocrats.

Elder Wilson was not seriously injured by the blows he had received, and in a short time was able to join Elder Miller. The names of these mobbers were never learned, but their inhuman actions will never be forgotten by the brethren and their friends.

Early in March President Morgan returned from taking some Saints to Utah; Elder J. G. Kimball was released to return home soon after. The only other thing of importance during this month was in procuring some printing from Mr. Frank MacGowan, of Chattanooga, the first done in the South.

In April President Morgan was compelled to return home because of death in his family. He came back to the Mission the same month, bringing with him ten Elders. Towards the close of the month a large amount of literature was sent into the field.

Nothing of importance happened at all until the next month, when more trouble was had in East Tennessee.

Pearson Sword Ceremonies.

Herald.

(From Thursday's Daily.)

The handsome sword to be presented by the people of Utah to Lieut. Harry Pearson, in recognition of his service at the battle of Manila, left New York for Salt Lake yesterday. This information was conveyed in a dispatch received by Adjutant-General Burton from Gov. Wells.

It has been suggested that the sword presentation be made a feature of the Fourth of July exercises at Liberty Park, and this plan will be carried out. The sword should arrive here Saturday. It is considered that this would be an extremely appropriate occasion for the presentation, and it would furnish a patriotic and interesting addition to the day's exercises.

Owing to the shortness of time, it may be impossible for the committee on parade to send invitations to all whom it is desired should participate, and this committee earnestly requests all secret and civic societies, returned volunteers, and others, who are willing to take part in the parade, to report as soon as possible to Gen. John Q. Cannon.

A WORD FOR THE MORMONS.

By Theodore W. Ortis, Boston.

(Continued from page 248.)

The oft-repeated charge of a belief in the doctrine of blood atonement has never been substantiated by a single instance in the history of the church. The charge of imperium in imperio is just as vague and unwarranted. The church believes in the higher law, as do all reformers. It makes no claim to exercising any function of civil government, to which it professes a perfect allegiance. Its prophet even declared that the Declaration of Independence and the Constitution of the United States were inspired instruments. The Mormons expect that Christ will rule at his coming; but Christians cannot object to that, and the rationalist will admit the force of the argument in the event, especially if its preparatory stages are marked by conquests of the wilderness, and the extinction of poverty and vice.

But it is the commendable features of the Mormon faith that shock the piety and traverse the teachings of orthodox Christians; a proof of which is given in the latest onslaught on this pretentious upstart sect by these worshipers of tradition in the east. The Social League of New York, which claims to be "non-partisan and non-sectarian," and numbers among its supporters some of the leading philanthropists of the country, has just issued a series of tracts entitled "Anti-Mormon Leaflets," which assail the Mormon Church and people in the most merciless fashion. Here are some of the false teachings that are listed as dangerous heresies:

"The Christian Church of today has its apostles, prophets, pastors, and evangelists, and the powers and gifts possessed by the primitive church. The Bible does not contain all the word of God; and it may be that not one verse of the whole Bible has escaped pollution. The living oracles are worth more to the Latter Day Saints than all the Bibles that were ever written. Ask of me and you shall receive revelation upon revelation. All men may become gods; our father and God were once as we are now. God is subject to the necessary laws that control all matter. The fall of our first parents is one of the first steps towards eternal exaltation. The atonement signifies the deliverance of the earth and everything pertaining to it from the power of death. Redemption from personal sins can be obtained only from obedience to the Gospel, and a life of good works. There is probation after death, and the living may be baptized for the dead. Jesus and the Father are two persons in the same sense as are Peter and John. God approved of a plurality of wives practised by his servants. Jesus was descended from this stock; and the attachment shown by Jesus to Martha and Mary would be proper only in the relation between husband and wife. Jesus was a father in the flesh; and his wives wept at the cross and visited his sepulcher."

These are good reasons certainly for the Baptist Home Mission Society workers saying there must be "a massing of our best-equipped workers on the danger line of the Rocky Mountain states, with Utah as the battle center, to the end that America may continue to be a Christian land." And a mightier emphasis still, is given to this view by the statement that the Mormon Church made sixty thousand converts during the past year, the largest in any year of its history, and larger than that of any other Christian

denomination! There must indeed be a wonderful vitality in a sect that thrives in this way, with the whole of Christendom arrayed against it. But this fact would seem to indicate to a mind capable of reflection that there was something wrong with the character, the spirit, and methods of the opposition. The late proclamation of Governor Rollins of New Hampshire contains some hint of this kind, as it shows the failure of the Christian Church in its own greatest stronghold, the New England states. In truth, a revolution in Christian teaching and spirit seems to be needed; and it looks as if the Mormons were moving in the right direction.

Mormonism has not escaped the nearly fatal error of other new faiths, in confounding its own interpretations of scripture and of life with eternal laws and purposes; and the maintenance of its advantage over other Christian bodies must come through the sloughing off the defects, and cultivation of the virtues that nestle together in the heart of the system. Its principles of progression and revelation must be made still more consonant with the theory of evolutionary growth and the laws of mental action. But Mormonism has its practical programme, whose merits more than offset its traditional errors and misfits, and place it more in a line with the demands of the age, of "the Power that makes for righteousness," than even our liberal Christian sects whose "pale negations" satisfy neither the head nor the heart. The Book of Mormon, though in one sense a tedious narrative of the fate of the ancient inhabitants of America, has more of the Christ spirit, of the divine afflatus, of the character of modernity, than those refined discourses full of the aroma of the most cultured piety, which may be called the Book of Mammon. The Mormon scripture meets issues squarely, and its homely and antique phrase pulsates with sympathy for the lowly and oppressed, with indignation at wrong, and with faith in the triumph of the truth and the right.

There are symptoms of an abatement of zeal or a contraction of aim in temporal activities, which may be commendable or not, according to the motive of such change of attitude; it may imply either a desire to bring about a more perfect adjustment between spiritual and secular interests, or a disposition to stop at the initial or compromise stage of co-operation inaugurated under Brigham Young as an instalment of the "Order of Enoch" as revealed through Joseph Smith—a movement in the line of progress, as long as the Church acts as inspirer and councillor and not as dictator and financier. Hesitation at this time in this lofty and legitimate enterprise, to carry this earth from its terrestrial to its telestial and celestial conditions, would be treason to the best interests of our race and our epoch. If an advance is not soon made, Mormon society will drop to the Gentile level of inequality, of pride and greed, separating faith from works and substituting charity for justice. Utah may lead the union, if she will, in the solution of the great labor problem, either through voluntary co-operation or state action, or both working in unison. If it fails in this, Utah will have missed its opportunity and the Mormon religion have lost half of its promised glory and reward.

These are the causes that first awoke the enmity of the other sects which later found a more plausible justification in the doctrine of polygamy, an imitation of the domestic relations existing once

among God's chosen people. It was because of this unheard of blasphemy of divine revelation that the Mormon missionary was insulted, tarred and feathered, and put to death; that the Mormon prophet was slain while in the custody of the law, by a mob with blackened faces; that the Mormons' temples were defiled, their cities destroyed, and thousands of homeless families driven into the trackless waste, begirt by winter's storms, wild beasts, and savage tribes more merciful and hospitable than civilized, Christianized man.

When they had found a resting place in the heart of the Great American Desert, which under their hands began to blossom as the rose, another anti-Mormon crusade was hatched in the east by those pinks of perfection, the pious politician and the patriotic parson, which resulted in James Buchanan sending an army out there in 1857 to chastise a rumored disobedience to authority—Brigham Young being governor under a territorial form of government. And these troops were sent at the very time they were needed to deal with a real rebellion at home, involving half the states of the union, indifference to which was excused by the plea of a lack of constitutional powers! Descriptions of Mormon life centering about the polygamous home, which were few enough in number, were spread over the land, making it appear that tyranny and sensuality on the part of man, and misery and subjection on the part of woman, were the characteristics of this plural-marriage system and of Mormonism itself. All of which the prurient and prejudiced imagination of the outside Christian world was prone to believe.

After the close of the civil war, the republican party was reminded of its pledge regarding this other twin relic of barbarism, the only evil which, like slavery, threatened the honor and the life of the nation! This was the view of the statesmanship of that time; though it is true this party must have spent much of its strength in wrestling with the problems of tariff and finance as shown in the triumph of protectionism and of the gold standard early in the seventies. Whether it is true or not, as believed by half the voters of the country today, that the demonetization of silver was achieved by stealth and fraud, it is certain that the war in polygamy was waged by the aid of gross and systematic misrepresentation. And in this respect a striking contrast is revealed between the "twin relics," for, until the war broke out, it had been a crime to harbor a fugitive slave and to denounce his master, whereas it was a crime to question the righteousness of any steps taken for the extirpation of polygamy. There was a suppression of facts, of free speech in both instances, in one as much as another. In other respects the comparison also failed. The church was the apologist of one of the "twin relics," while it led in the onslaught on the other. The Mormons were a handful of people, poor and despised, while the slavocracy was an empire in itself, with its grip on the finances and the conscience of the nation. In Utah, slavery was forbidden and abhorred, while in the south polygamy of a certain, or rather most uncertain, kind is said to have prevailed.

It has never been asked what polygamy is. There is perhaps no department of human life, unless it be the strictly theological, in which dogmatism and sentimentalism have held such complete sway, as in that of the relation of the sexes. It is safe to say that this relation

has not been studied in its moral, physiological, and even its legal aspects, as the intelligence of this age demands. In this place I can touch only on those phases of the subject directly on the line of the argument.

The Mormons had acknowledged plural marriage as a part of a doctrine of faith, though its practice was very limited; but they distinguish it from bigamy and illicit co-habitation, with which it has been confounded, even by the legal mind; the difference being, that in the one case there is injustice and deception from which the other is free; in polygamy, the women and their children have a recognized status of equal honor and property rights, while in those illicit and clandestine relations, there are no recognized rights and obligations. And Mormon polygamy differs essentially from that found among other peoples, in that it is regulated by certain laws having a religious sanction, which are in the interest of the wife, of purity, and of offspring. The accepted interpretation, among Christians of that text of scripture which says that "a bishop shall be the husband of one wife," is, but one wife, which the Catholic improves on by making it mean that it were better if he were not married at all; but the Mormon exegesis is that he should be the husband of at least one wife; the idea being that this enlarged sphere of experience and responsibility gives added wisdom and stability of character. The antecedents of the Hebrew race would seem to support the Mormon theory, as nearly all the old Bible worthies were polygamists.

Divorce can be obtained by the wife at her request, but by the husband for the gravest reasons only. And a woman can first propose, a respect for her wishes being almost obligatory. Thus polygamy is made to favor natural selection, the propagation of the fittest. The sentiment of love is one factor in the marriage relation; the interests of the race and of posterity rank among the chief considerations.

Besides the distinction between polygamy and bigamy, and the rights of conscience and religion, the Mormon stood by the right of every state in the union to make its own marriage laws, for though Utah was still a territory, its people believed they possessed every qualification for statehood required by the constitution. On these lines they defended their cause, throwing the burden of proof on the prosecution, and asserting their innocence when arraigned before judges, with a mission, and appealing from one tribunal to another. Congress, whose complexion was republican, sought a remedy in a series of enactments of the most extreme and anomalous character, bearing on the power of congress over the territories, on the definition of crime, the function of the bench, impanelling of a jury, methods of proof, treatment of suspects, all of which culminated at last in wholesale disfranchisement and the confiscation of property. And these things were done, be it remembered, under the generalship of Edmunds of Vermont and Hoar of Massachusetts, —Senator Hoar, who now points to this same constitution under which he performed these feats, in condemnation of imperialism and in defense of the Philippines!

The sympathetic imagination might conceive how the Mormons may look upon such a trend in national affairs as the outworking of the law of retribution, imperialism abroad following close on aggression at home, just as the civil war

broke out after the sending of an army to Utah under the reign of Buchanan! From the pulpit in the great Mormon tabernacle, the prophecy of the founder of Mormonism is often told that the Latter Day Saints would some day be found among the chief defenders of the United States constitution.

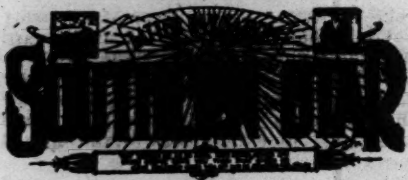
The Mormons finally succumbed, and gave up their peculiar institution, by the issue of a formal manifesto from the heads of the Church, and Utah came into the union after forty years of territorial vassalage, under a constitution prohibiting polygamy, and an amnesty for all past offences from the President of the United States. This was in 1893. Before this event, the Mormons had divided on party lines, having different views on the political issues of the day and making common cause with the Gentiles or non-Mormons; elections being conducted in the same manner and contested with the same spirit as in other parts of the country, and resulting in republican and at other times in democratic victory. The new state restored to woman the right of suffrage, of which she had been deprived by federal legislation, and each branch of the state legislature has a woman on its rolls. Utah is the first state to enact a law requiring equal pay for equal services for man and woman. And it stands alone, also, in decreeing that illegitimate children shall have equal rights to inheritance—a rather remarkable showing where woman is held in "bondage." But Senator Mattie Hughes Cannon and Representative Martha E. Horne are neither graduates of Wellesley College nor members of the Daughters of the American Revolution, although they are well educated and have a revolutionary pedigree. How must this look to the woman suffragists of the east, and especially of Massachusetts, whose legislature at this writing has voted by a large majority against woman suffrage!

Now, it is said, a polygamist has been sent to congress; and the nation is to be aroused to the danger that threatens the home and civilization! The first alarm comes from the Presbyterian and Methodist missions in Salt Lake City, accompanied by an appeal for funds; and the cry gathers volume as it travels eastward and breaks on the Atlantic coast with a deafening roar, drowning, as it were, the lingering echoes of the Spanish-American war, and agitating the placid surface of social life from Plymouth Rock to the Texan Plains, and even to the Golden Gate! The pulpit serves as the sounding-board for the reverberation of the people's wrath; as it has, of course, in every national crisis, as the student of history so well knows! Petitions pour into congress, calling for immediate action. But these petitions are almost without exception from ecclesiastical bodies. The press has been utilized, the associated press serving as the obsequious agent of this uprising of the clergy, the lightnings of heaven serving as a strict partisan in the interest of purity and piety! The legislatures of some of the states have passed resolutions drafted for them by an assembly of divines, while others have refused to obey such mandate, thinking it doubtless a rather cheap way of spreading the fame of their own virtue and respectability.

(To Be Continued.)

Millennial Star.

Release and Appointments.—Elder Geo. W. Barnes of the Manchester conference has been honorably released to return home on the Anchor line steamship City of Rome, which will sail from Glasgow June 17.



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SATURDAY, JULY 8, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

AN INFLUENTIAL FRIEND.

MR. ROYLAND, an influential Georgian, who at present is located in Provo, Utah, gave Elder Worsley a letter of introduction to leading men in the south, from which we quote the following:

"You will doubtless be prejudiced against a Mormon Elder; the very name may be abhorrent to you, but if you knew these people as well as I do, you would not feel that way toward them, for a better, more hospitable, generous, enterprising, prosperous, virtuous, sober, happy, contented, God-fearing and God-loving people, do not exist on this earth, and why there is such a prejudice against them I cannot understand, except it be through the densest ignorance. . . .

"In conclusion I will say that the missionaries of this Church generally, are worthy men, and should receive nothing but the very best and most considerate treatment as they are sent out in a most worthy cause."

NO CONFERENCES THIS SUMMER.

IT has been customary throughout the Mission to hold conferences during the summer months, but the authorities of the Church have decided to change the time. The summers are so hot people are unable to do much work, so with them it is a time of recreation, and the regular protracted meetings are then held. By the Elders meeting in conference capacity it breaks into their regular work for two or three weeks, at a time most propitious for effective missionary work.

Some conferences may be held the latter part of this year, but it is probable that they will be held early in the spring so that a full report of the work may be presented by the Mission presidents to the general authorities in Zion at the April conference.

By discontinuing the practice of holding conference in summer it will save long walks and thereby lessen the chances of sickness and weakening among the Elders.

Presidents will make no arrangements for conferences during the summer and when the season comes to meet, all will be notified by President Rich in ample time for the necessary arrangements to be made.

The holding of early council meetings this year is a beginning of spring conferences which will doubtless be continued in the future.

UTAH SOLDIERS COMING HOME.

THE United States transport Hancock left Manila July 1 en route to San Francisco, where she will arrive about July 26 with 250 men of the Utah artillery. A special from Manila to the Salt Lake Herald says: "The guns of the Utah batteries are scattered throughout every brigade. The Utah men have seen continuous service throughout the insurrection, and the organization has been represented in every engagement of importance. It lost eight men killed, sixteen wounded and four from disease."

The brothers of many of these soldiers, who have showed devotion and patriotism to their country in the late war, defending the national flag from insult and upholding its glorious constitution, are humble Elders, laboring throughout the South and other sections of the United States. In many instances these young men are slurred, mobbed, called rebels to the government, and aliens to the spirit of patriotism.

Let the friends of free government raise the constitution from the slough through which it is dragged by these religious bigots, and grant American rights to Americans.

OTHER WORLD THEORY.

THE doctrines of the Church of Jesus Christ of Latter Day Saints are slowly but surely making inroads into the systems of today. Rev. Dr. Minot J. Savage, in speaking of our condition after death, says:

"Were I to die now where I stand, at my first coming to consciousness in the other life I should be just my simple self. I see nothing in the process of dying that should make any marked change. All our ideas on this subject are distorted more or less by the old theological speculations along this line, beginning with the supposition that there is a death line, the moment we cross which our destiny is fixed and we are either devils or angels henceforth forever. That I do not believe. I do believe that we

carry with us into that other world our personal consciousness and the memory of what we have been here and of our friends we have loved. If I could be persuaded that I was to enter the other life and forget all about this one I wouldn't give a fig for the possession of the future life. It would mean absolutely nothing to me. No; I shall wake from that sleep as I wake in the morning after my night of rest, conscious that I am I and remembering with love those whom I have loved here.

"Nor will it be a strange and lonely country that we enter there. When we come into this world we are expected and welcomed into arms of loving care. I cannot believe that our next step ahead in the universe is into something poorer. We shall find ourselves greeted by our friends who have gone before us. There will be no loney or sad awakening there.

"Do the people of the other life have bodies? I think so. What some people call pure spirit means to me pure nothing at all. There is nothing unscientific in the belief that the individual existences of the other life are embodied. There are states of matter so ethereal, as science fully recognizes that none of our senses can apprise us of them.

"I believe that our friends in the other world may be ministering spirits to us in this world; not that they stay close to our sides at all times, but that they sometimes interfere to render us some signal service. There is a general belief that many people some time in their lives experience providential interpositions. I can't think of God in that way; that He would hear one prayer and turn a deaf ear to the heart cries of thousands. Rather I believe that those strange coincidences which sometimes happen are by the interposition of our spirit friends. That is my theory of special providence. If I cry for help and the cry reaches to the other world some friend may come to my aid and my prayer is answered, though without the interference of God."

A Sufficient Excuse.

Millennial Star.

The Latter Day Saint Elders are often met with the question: "If you folks want to preach the Gospel why don't you go among the heathen as other denominations do, instead of coming to preach to enlightened people who already have the Gospel?" Looking at things from the standpoint of such questioners the interrogation might appear quite appropriate, and there is no doubt that a similar question arose in the minds of the Jews when they answered the Savior and said, "Abraham is our father," but Jesus said, "If ye were Abraham's children, ye would do the works of Abraham." So the Elders can answer the world, "If ye had the Gospel ye would do the works of the Gospel." Unless men put into practice the laws and ordinances of the Gospel, it can have no saving effect on them, neither in this life nor in the life to come. The only way a belief in Christ can be shown is by doing His will. Jesus says, "Show Me thy faith without thy works and I will show thee My faith by My works."

The following saying of the Savior, recorded in John 14:12, shows that a faith that merely acquiesces is not sufficient, but that the faith necessary to secure salvation is a principle of power: "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My

Father." Now, what were the works that He did? First, He humbled Himself and went down into the waters of baptism, as a pattern to all mankind, and then He received the Holy Ghost which qualified Him for His ministry and gave Him power to do all the mighty works recorded in the New Testament. The disciples followed His pattern, and in the fulfillment of this promise, received power, through faith, to do many mighty works. We are told by Paul that "Through faith we understand that the worlds were framed by the word of God;" and again, speaking of the faith of the ancients, he says, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again." Christ said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain remove hence to yonder place; and it shall remove." To the woman that touched His garment he said, "Thy faith hath made thee whole." This surely is the faith necessary to salvation, and not a mere belief that Jesus is the Christ; that of itself cannot have power to save or the devils would be saved, for James tells us that "The devils also believe and tremble."

It might be asked why these manifestations of power are not to be found among Christians today as in former times. It is not necessary to look far for the answer, for modern Christendom believes that these things are done away and no longer needed, and, in this case, the words of the Savior to the two blind men are verified: "According to your faith be it unto you." It would be contrary to the doctrines of Christ that those who have no faith in those powers should possess them. Surely the time has come that Paul spoke of in second Timothy, when men would be "lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof."

The great saving principles of the Gospel have been discarded by the Christian world and these Elders have been sent out with a message of life to the nations. This message is that the Gospel in all its beauty and saving power has been restored to earth in this the nineteenth century, with all the ordinances, gifts and blessings enjoyed by the early Christians, and that the Church has again been organized on the earth, with Apostles, prophets, evangelists, pastors and teachers, and, in short, that the angel that John saw "fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," has come and delivered his message. This message the Elders of the Church of Jesus Christ of Latter Day Saints are preaching to the nations.

This surely is excuse sufficient for their being in this land of disunited, jarring professed Christian sects, from which the true Christian spirit has long since departed.

Deseret News.

On the Fourth of July, 1898, the Utah batteries were on the ocean, nearing the Philippines. On the Fourth this year they will be on the ocean, leaving the Philippines. What a glorious chapter of national history they have written in that year!

TRIFLES.

JAMES E. TALMAGE.

Young Woman's Journal.

To forestall an objection which is sure to be urged, if, indeed, these lines find a reader, I admit at the outset that the topic is old and well-worn,—so trite, in fact, that its repetition may repel rather than invite attention. Yet, as it has been chosen for me, I approach it without reluctance, for I regard it as a fit subject for consideration by young Latter Day Saints, in spite of its threadbare appearance.

By way of introduction, allow me a word concerning this prevalent disposition of ours, to dismiss as unworthy of thought good things merely because they are old. This cry of "only the old, old story" is often-times made an excuse, poor as it is, for our neglect or rejection of much that ought to claim our thought. This craze for the novel and the strange may be, as it not infrequently is, carried to a hurtful extreme. I have heard good people strive to explain away their short-comings in such derelictions as persistent absence from religious service, by asserting that they so seldom hear anything new at church or meeting; and that they are tired of the old-time preaching and the oft-repeated admonitions. True, we have to listen to many platitudes, and much repetition; and I would not readily excuse the preacher who, of his own wisdom or through lack of such, insists on harping upon the well-used string until its music becomes monotonous and wearisome. There are subjects enough within the gospel scope to yield continual freshness by wise selection, though the truths themselves are, as is truth in general, eternally told.

I pity him who has no use for aught that is not new; he will be an ever dissatisfied creature, for what, indeed, will he find that has not been already found again and again? Newness in thought is after all but a personal quality; what you consider novel is doubtless old to many another; yet, if it inspire within your soul a reviving hope, and a renewal of effort, old as it is in fact, it may be to you a gift-jewel-bright and fresh from the work-shop divine. Truth is worthy for its own sake, and ought not to depend upon novelty of aspect for its acceptance.

And so, I ask your thought on the subject of "Trifles" though you may have thought often and heard much of it before. Not a few of us are too prone to devote ourselves to trifles at the expense of the greater and weightier matters of life; others despise the small and boast of higher things. Between these extreme classes, there is less of real difference than would on first thought appear. The failing with each of them lies in a misapprehension of the real significance of great and small. A trifle is not necessarily a trifling matter. The frivolities of life may be of trifling interest, even as a means of present pleasure; yet their ungoverned indulgence may determine the downward course of a human soul.

But I would talk to you of the common neglect of the little things of life, which, however, may be of themselves great because of their results. Our lives are made up of trifles,—of separate acts, each perhaps small and inconspicuous when viewed alone; nevertheless, their sum makes up the account that is to be met by exaltation or condemnation. How little do we realize of the significance of present trifles! Yet what may they produce! An acorn may be carried in a corner of the pocket; but, locked within

its shell are the possibilities of vast forests; it holds the germ of an endless succession of oaks, destined to yield timbers for mightiest battleships, beams for impregnable fortresses, or, perchance, altars for the holiest temples of our God.

There is a legend already hoary with time to this effect: An oriental king had among his sons one whose thoughtlessness and careless indifference to duty caused the monarch much grief. One day, when the royal household had gathered in the forest shade, the king placed in the hand of the wayward prince the fruit of a tree, and asked, "What see you?" "A husk," was the reply. "Tear away the husk, now what do you see?" "Something like a nut." "Open the nut; now what see you?" "A tiny seed." "Break the seed; what do you see within?" "Nothing," replied the prince. "Ah," rejoined the monarch, "where you see nothing, there lies a monstrous banyan tree."

My fair young sisters, do you ever think of the seed wrapped within the shell and husk which you call the pleasures, or perhaps, the toilsome duties of life? There may be hidden away flowers and fruits so rich and pleasing that heavenly beings may join you in songs of admiration thereof; or there may be the germs of thistles and noxious weeds that shall spoil the rich garden of your lives and make of it a wilderness where only loathsome spirits gather.

Excellence in any pursuit is distinguished from mediocrity by a multitude of little differences. I looked once upon a picture, the work of a master-hand, and by its side upon another, the presentment of the same subject, the creation of an earnest and skilful though less efficient artist. Even my eyes, untrained in the subtleties of art, could see at a glance the marvelous contrast; I could read the story of the master's exalted ideal in the first, while painfully conscious of the inferiority of the other; yet it required my long and careful study to discern just wherein the difference consisted. Attentive examination and painstaking comparison showed numerous differences, each so slight as to be scarcely noticeable in itself; and the sum total of these trifles proclaimed the distinction between the masterpiece and the poor imitation.

An incident connected with the career of the great artist Angelo, though already oft-told, may be an inspiration to some if repeated. I heard it related for the first time while I stood wrapped in admiration before the sculptor's masterpiece—the justly famed statue of Moses, still to be seen in the small, but historic church of St. Peter-in-chains, at Rome. No one can look upon that block of sculptured marble without realizing the presence of a superior genius. The Law-giver of Israel is represented seated upon a crag, with the tablets of stone graven by the hand of God standing on end upon his knee. His expression is that of pained expectancy, for as he sat there on Sinai, his ear had caught the sound of the idolatrous revels of chosen Israel, who even then were dancing about the golden Apis which they had molten from their trinkets of jewelry. To the observer it seems that the man is about to spring from his rocky seat, and thunder forth some command or execration. It is said that when Angelo was approaching the completion of this great work in stone, he became so absorbed in his labor as to be oblivious of bodily discomfort and fatigue. A friend who occasionally visited the master in his studio, called at this time to watch him at his work. A week later

the friend repeated his visit; and, failing to recognize the progress that had been made on the marble, he began in a half-facetious manner to chide the sculptor for having been idle in the interval. "On the contrary," said Angelo, "I have been more than ordinarily occupied with my labor. I spent a full day bringing out that vein upon the hand; another day was given to that furrow in the forehead, and two days to those scarcely discernable lines about the eyes." "Ah," rejoined the visitor. "Yes," added Angelo, "they are trifles as you say; but, remember, trifles make perfection; and perfection is no trifle."

A Fruit of Mormonism.

No major has come to greater prominence in the late Spanish-American war than Richard W. Young, a son of President Brigham Young who lead the Saints across the great plains, and converted sterile wastes into beautiful gardens. Maj. Young possesses the qualifications which made his father great, his capability as a leader, and his prudence and wisdom in dealing with mankind. He led the Utah batteries to the front in the capture of Manila, and the skill and bravery manifested will never be forgotten. His judicial ability was exemplified while acting as Provost Judge of Manila, and so much has his ability been appreciated that Gen. Otis has persuaded him to remain in the islands as chief justice. We have always said that the Mormons would show ability and patriotism when opportunities presented themselves.

Capt. F. A. Grant will fill the vacancy (News).

Before the gallant Utah volunteers set sail from Manila for home they will be in command of Maj. Grant, promoted from the rank of captain. Maj. Richard W. Young, their leader, having resigned to fill the higher office of chief justice of the military court in the Philippines, a vacancy was created and the opportunity came for making meritorious promotions all along the line.

In response to a dispatch from the war department, Acting Gov. Hammond made the appointments yesterday by which Capt. F. A. Grant was promoted from command of Battery B to major of the battalion; Lieut. John F. Critchlow to captain, and Second Lieutenant Ray C. Naylor to the first lieutenantancy of Battery B, and Sergt. Anderson to the place vacated by Lieut. Naylor.

While Secretary of State Hammond was in full authority to act he communicated the situation to Gov. Wells, now in New York, and the absent executive readily assented to the promotion appointments.

The dispatch received by Acting Governor Hammond yesterday calling for the appointments read as follows:

Washington, D. C., June 26, 1899.

Governor of Utah:

Following has been received from Gen. Otis and has been approved by the secretary of war: "Maj. Young, Utah artillery to muster out. He remains in civil position and recommends Capt. Grant as his successor. Grant recommends Critchlow for captain and Naylor for first lieutenant, B. battery; Sergt. Anderson for second lieutenant, A battery. Requests that the Governor of Utah be advised and authority given to muster in by cable." If you can concur and so inform me, I will cable necessary

instructions to Gen. Otis as to officers recommended.

H. C. Corbin,
Adjutant-General.

The proclamation of appointment was transmitted to the war department by the acting Governor, and later in the day the following was received from Assistant Adjutant-General Cater in Washington:

"Your promotions in Utah artillery cabled to Gen. Otis today."

TOPICS OF THE TIMES.

By GEORGE Q. CANNON.

The Juvenile Instructor.

"Peace meetings," and "Peace congresses" have formed a considerable part of the day's news during the past few weeks. Such meetings were held in this city and in different parts of Utah in the early part of May, when the "peace fever," so-called, was at its height. Nor was the movement limited to this country—it was general throughout the civilized world. The great event, however, was the conference which assembled at The Hague, Holland, on the 18th of May. The project for the conference originated with the Czar of Russia, and it was not improper, therefore, that one of his officers should preside over it. The honor fell to the Russian ambassador to England. The six great powers and eight smaller states of Europe were represented, which would seem to indicate that that part of the world was all united in its desire for peace. Besides these, there were delegates from China, Japan, Persia and Siam, in Asia. Owing to recent events, the delegates from the United States were probably regarded with the greatest interest—our country was hardly out of throes of a wonderfully victorious war. Besides, the New World was not represented by any one else, which is rather strange inasmuch as some of the little republics of South America have given most excellent examples of the settlement of disputes by arbitration instead of by an appeal to arms.

The movement is one which ought to find favor wherever Christianity and civilization have established their sway. For two great nations to settle their quarrels by fighting is no better than for two individuals to do so. Indeed, it is much worse, since there are thousands and perhaps hundreds of thousands of victims in the former case, instead of only one or two. A great many wars are unnecessary; all would be, if the nations and their rulers could be brought to submit their grievances to arbitration. A man or boy who has the instincts and reputation of a bully is always disliked, and generally combined against if it is found too much for any one person to humble him. Why should it not be the same with nations? If it were known that any government which was always seeking for a fight upon any pretext whatever, was certain to be pounced upon by all its neighbors and soundly whipped, perhaps a feeling of fear of the consequences might exert a restraining influence. Another suggestion is that rulers of rival nations, instead of plunging their respective countries in war, be compelled to fight out their quarrel in personal and mortal combat—that this be a substitute for the plan of sending out their armies and navies to destroy each other while the rulers themselves remain safely at home or at a comfortable distance in the rear.

It is a common remark among statesmen that the surest way to avoid war is to be always thoroughly prepared for it,

and that the nation which is best armed and equipped will not be likely to have a chance to show its power. It is also suggested now that modern weapons of war have become so deadly that the nations will be afraid to come to an armed clash—the destruction of life and property would be so enormous that no ruler could dare to precipitate a conflict. Meantime, however, there are wars, and constant preparations for war. The era of universal peace is undoubtedly approaching, but there may well be doubt as to whether it has yet arrived. In the case of nations, as of individuals, a good drubbing is sometimes necessary in order to teach the offender where he belongs and how to behave himself. Such is frequently a just cause, and in the hands of Deity a war may thus be a scourge and a penalty and a means of accomplishing His designs. Again, we are told that the wicked are to slay the wicked. Altogether, there seems reason to fear that the beating of the sword and the spear into the plowshare and the pruning-hook is not yet at hand, though every humane and enlightened person will hope for its speedy coming, and will aid by vote and influence in hastening the day of universal peace.

The Solemn Assembly.

The solemn assembly held in the Salt Lake Temple on Sunday, July 2, will have the distinction of being one of the most notable and successful gatherings in the history of the church. Its deliberations were most impressive and beneficial throughout.

President Snow announces that he is particularly pleased with the results and expects great good to come from it to the whole membership of the church. Other officials express themselves in similar terms.

All of the twenty-six general authorities of the church were in attendance: 518 stakes and wards were represented and 79 invited guests were present, making a total of 623 who were permitted to participate in the deliberations. Every Stake in the church was represented.

The Deseret News of the following day spoke as follows, through its editorial columns, of the gathering:

"The Solemn Assembly convened, on the call of President Lorenzo Snow, in the Salt Lake Temple on Sunday at 10 a.m., and was attended by about seven hundred persons, all the general authorities of the church being present and all the stakes of Zion being represented. Taking into consideration the place, the time, the fullness of representation, the importance of the instructions, and the unanimity of spirit manifested, there has never been such a gathering since the organization of the Church of Jesus Christ of Latter Day Saints.

"Fast day was a most appropriate time for the meeting, and no more sacred place for it could be selected than the Temple in this city. The influence felt and the word of the Lord imparted, amply paid those who came from long distances for the trouble and expense entailed by the journey, and every one for their fasting and patient attendance from 10 a.m. until after 7 p.m."

President Snow is highly gratified at the universal response to his call, and the complete harmony existing between the General Authorities and the leading Priesthood in the various Stakes and Wards of the Church. The results of the Assembly will be seen throughout Zion and in the missions and branches

abroad. New vigor will be imparted, and obedience to the law of the Lord will bring blessings in abundance. The Church will soon be liberated from every kind of bondage, and light and liberty will be enjoyed by its faithful members and supporters.

We do not look for anything in the nature of that spiritual inebriety commonly called a "Revival." That is not in conformity with the spirit of the Gospel. But there will be a steady growth in the spiritual life and righteous conduct of the people, springing from the personal example of the leading officials. Prosperity will beam upon the land, the earthly will be brought into closer union and communion with the heavenly, and "the redemption of Zion" will be brought about as a consequence.

One thing has been demonstrated beyond question by the Solemn Assembly. There is no schism in the body of the Church. There is complete unity between all its essential parts and the head. "The whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv, 16.

Each of the Elders participating in the services of the occasion, will doubtless carry home "a live coal from the altar," and by active work will kindle a steady fire in the souls of the Latter Day Saints, which will be manifested in an increase of faith and good works, and draw down from the heavens such power and inspiration as will gladden all hearts and prepare the faithful Saints for that great consummation that is closely impending.

PATIENT IN TRIBULATION.

BY ELDER DAVID H. ELTON.

Written for the Star.

As children of the Most High it seems to be our common inheritance to encounter tribulations while we journey in this probationary state. The faithful Saint, walking strictly in a line of duty, will meet with various afflictions and trials, which can only be successfully battled against by being "patient in tribulation."

We will meet with many difficulties, trials and sufferings, before our mortal life is ended, but let us be cheerful and patient, that our troubles may be sanctified to our glory and honor, and feel to say as did our King, "Father, Thy will be done." Why should we murmur? "All things work together for good to them that love God." "Weeping may endure for a night, but joy cometh in the morning," therefore let us bear our little afflictions in humility and submissiveness, knowing this, that the trying of our faith worketh patience, and we must let patience have her perfect work, that we may be perfect and entire, wanting nothing.

If we were to briefly consider the life of our blessed Redeemer while He sojournd here on earth, "doing good," we would discover that He was pre-eminent-ly the "man of sorrows and acquainted with grief." Witness Him taken as a "lamb to the slaughter," brought before the judgment seat, "oppressed and afflicted, yet He opened not His mouth." No complaint; no grumbling; no murmuring. No! He was buffeted and spit upon; mocked and reviled; taunted and jeered; smitten and abused; scourged and imprisoned; and finally when He was crucified on Golgatha's dreary heights—with the cruel nails piercing His hands and His feet, we hear Him exclaim, "Father, forgive them for they know not what they do." Here is a

lesson of humility and forgiveness, and here also is a divine example of patience in tribulation.

Since Christ has "borne our griefs and carried our sorrows" to bring to us "life and immortality to light through the Gospel," we should be ready and willing to follow Him through evil as well as good report, and "suffer with Him that we may also be glorified with Him." "Must Jesus bear the cross alone, and all the world go free? No, there's a cross for everyone, and there's a cross for me." Peter says, "Christ also suffered for us, leaving us an example that we should follow in His steps." * * * "Arm yourself with the same mind." By this we understand that we should fortify ourselves in order to be able to bear persecution for His name's sake.

The old maxim, "To be forewarned is to be forearmed," is a true one, and applies very forcibly in this particular, it is well to be forearmed so that when we are cast into a "sea of troubles" we may be able to steer our course to shores of safety, and be faithful and firm in our trust to God. Our Savior repeatedly warned His followers to be patient. "In your patience possess ye your souls" was the admonition He gave His apostles, and they in turn exhorted the Saints to be "patient in tribulation," and "endure all things." We have also been commanded of God in these latter days to "be patient in afflictions."

The word of God to the Prophet Joseph was: "And all they who suffer persecution for My name, and endure in faith, though they are called to lay down their lives for My sake, yet shall they partake of all this glory." This is a glorious promise to those who are faithful in persecution. Persecution will only tend to strengthen our faith and cultivate patience, if we are prayerful and true to our covenants. We hear the sweet singer of Israel saying: "It is good for me that I have been afflicted that I might learn Thy statutes." Now if it were good for the Psalmist to be afflicted, in order that his spirit might be brought into subjection to the will of God, for he further informs us that "Before I was afflicted I went astray," will not the same causes bring about the same effects today as it did in the days of ancient Israel, i. e., that afflictions will tend to draw the faithful nearer to God, who is mighty to save? I answer, "Yes." Let the true child of God be afflicted and he or she will feel in their hearts to say, as did the patient Job, "Though He slay me yet will I trust Him." What would we not give to have the patience of Job, and yet his patience was developed in the school of adversity, sufferings, trial and deprivations. Take him for an example of suffering afflictions, and of patience.

But to return to the writings of David, for we find much consolation and encouragement from his beautiful Psalms. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Though our afflictions may be many, our trial severe and our persecutions sore, yet we have this glorious promise of God, that we shall be delivered in His own due time; therefore, "Wait on the Lord; be of good courage and He shall strengthen thine heart," for He hath said, "I will never leave thee, nor forsake thee." No! He will never leave us, but He will be on our right hand, and on our left hand, to bless, shield, guide, comfort and protect

us, and prove a "strength to the needy in his distress, a refuge from the storm, a shadow from the heat," therefore, "Wait, I say, on the Lord."

When our Master was upon the earth he told his disciples in unequivocal language: "It must needs be that offences come; but woe to that man by whom the offence cometh!" Yes it must needs be that the blood of our Prophet be spilled, and his body slain, "For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." * * * And without shedding of blood is no remission," (Heb. 9:16, 17, 22,) but woe to those whose hands were engaged in consummating this dastardly, heinous crime.

We have this assurance given us of the Lord: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." (Isa. 54:17) Remember ye "Elders of Israel, that this is your heritage, given you of the Almighty God, and be fearless in proclaiming the good news accordingly." This kingdom is going to stand forever, and as well might our enemies try to measure the universe with a straw, or bathe the ocean with a breath, as try to overthrow the work of God. It matters not how our foes may assail and assault, the Church will stand firm and immovable as the "Rock of Gibraltar" against which the angry waves dash only to rebound a mass of foam, because it is built upon the pillars of eternity—the "Rock" of revelation.

We should press onward and "weary not in well doing," but to the end of life do our very best. Onward is the language of the creation; no hitching posts; no relay stations, but onward and upward; youth of Zion, for to you "who by patient continuance in well doing, seek for glory and honor and immortality, eternal life"—the best of all good gifts. Let us labor with the zeal of a Paul; the courage of a Daniel; the patience of a Job; and the faith of our Lord Jesus Christ. Advance along the lines of sanctification and holiness, and pattern after the divine example of the Captain of our Salvation, never allowing our energies to slacken or our faith to weaken, but battling manfully in the vanguard of truth, armed with the sword of the Spirit and the shield of love. Call in the wanderers from darkness and sin to the glorious light of the Gospel of Salvation, wherein is glory, honor, and peace to the humble obedient child.

The great and glorious Millenium is about to dawn. There are a thousand years of peace ahead of us. The time is close at hand when Satan will be bound, and a reign of righteousness be established upon the earth.

Oh! what joy will fill the hearts of the faithful, when we hear the glad tidings: "Lo, the bridegroom cometh, go ye out to meet him, and we are welcomed back to the presence of our Saviour, to sit in his throne even as he also has overcome the world, the flesh, and the devil, and sat down on his Father's throne. If we would be numbered among those "which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" if we would receive a crown of life, a robe of righteousness, and a celestial throne, let us be "patient in tribulation," "fervent in spirit," fixed in our purposes to do what is right, and answering in our integrity to "Fear God and keep His commandments; for this is the whole duty of man." (Eccl. 12:13).